THE WOMEN'S

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NEW YEAR'S HYMN.

ENEATH the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His Light shines on me from above,
His low voice speaks within—
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years,
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.

Be near me in my hours of need,
To sooth, to cheer, or warn,
And down these slopes of sunset lead,
As up the hills of morn!

—*J. G. Whittier.*

THE COPTS.

BY REV. WM. HARVEY, CAIRO, EGYPT.

A FORMER article contained a very brief statement of the name, creed and worship of the Copts. From a careful consideration of these, we might infer what would be their effects on the people. We propose now to notice some of the evil fruits which the Coptic church produces, and we do so, not from a process of reasoning from cause to effect, but from personal observation during a residence among them for nearly twenty-five years.

I. Gross ignorance of what the Scriptures principally teach. The mass of the people are ignorant of the nature of Christ, his person, offices and work, the demands of the divine law, the nature of sin, the pardon of sin, true holiness, and how to obtain these. The few who possess some knowledge of these doctrines, hold with them so much error and heresy that total ignorance may be preferable to their heterodox conceptions. This ignorance is the result of their ecclesiastical usages, according to which no provision is made for the instruction of either children or adults in the doctrines of Scripture. The few books they have on the rites and ceremonies of the church, the duties of the priesthood, and the traditions of the fathers, are nearly all in manuscript, and accessible to only a very few, who can, and care to read them. And as few of the priests are able to read their own language correctly, and fewer understandingly, they are not capable of instructing the people from the Word of God. Therefore the result of the doctrines and worship of the Coptic church is to keep the people in ignorance of true religion.

II. The Coptic church fosters superstition. Their superstitions influence their domestic, business, social and religious affairs. For example, they believe that the "evil eye" will inflict injuries on animate and inanimate objects. They fear the effects of it on their property and cattle. They claim that eyes have been made sightless, the body stricken with divers diseases, and death itself visited upon men and women, and more especially children, and all this from the mysterious power of the evil eye; either in a living envious foe or in one from the unseen world. Instead of the priests teaching the people the folly of these and similar superstitions, they believe in them themselves, and encourage the people to cling to them, while they pretend to free them in some measure from their evil effects by performing certain rites. So firmly are these foolish notions believed that it takes a long time for reason and Scripture to eradicate them or deliver the people from the dread they produce.

III. The Coptic church does not lead to true morality in its members. The sins of lying, profanity, bribery, dishonesty and Sabbath breaking are all but universal, and few have any sense of guilt in committing these sins. They learned them from their parents, and they are practiced so generally that they have become like the habits and customs of the country, so that the persons who shun these vices are an anomaly, the subject of surprise and even reproach.

This is the natural result of their training in the church, which teaches that sin may be forgiven by a priest on condition of a small sum of money being paid, a trifling penance of bodily exercise performed, and in which the spiritual guides of the people fail to teach duty to God and man, and instead of inciting them to the practice of virtue, lead them into vice by their own immoral conduct. I tried to find a man, who, while adhering to the doctrines

and usages of the Coptic church, gave evidence of being virtuous in the gospel sense, but found none. The best of the Copts are those who have learned to read, who take special interest in the rites and ceremonies of the church, and avoid the grosser vices of their neighbors. These are held in esteem because of their devotion; but they are more self-righteous, bigoted, and more opposed to the simple truth of the Bible when presented to them. I did hear of a few individuals who were distinguished by the absence of the common vices and the practice of certain virtues, but on further inquiry found that they had become possessors of a Bible, or had met with a missionary, and had begun to reject the doctrines and neglect the usages of the Coptic church. But I never found in one who followed the priests as his guide, and observed the rites of the church, evidence of the humble, believing, obedient spirit, which the gospel at once enjoins and produces in the person who truly receives it.

Having noted some of the pernicious fruits from the Coptic church, a few of the good fruits from the Evangelical church may be mentioned briefly.

It dispels ignorance and creates a thirst for knowledge. This it does by providing children and adults with the Holy Scriptures in their own language, in clear type, and at prices within the reach of nearly all. It opens schools, prepares text books, trains teachers, aids and encourages parents to educate their children on secular and religious subjects. It establishes mission stations, where on the Lord's day and week days the gospel is preached and the Holy Scriptures are expounded. One of the results of this is that knowledge has increased, parents appreciate the education of their children in these schools, and many receive instruction in the doctrines and precepts of the gospel, to which they were formerly opposed. It exposes the fallacy and folly of superstition. As ignorance is not the mother of devotion, but the mother of superstition, the removal of the former by the dissemination of knowledge, tends to destroy the latter. Already some have been freed from the bondage of this hoary tyrant.

It leads to reformation. It has led some of the wicked to forsake their ways and the unrighteous their thoughts. The profane swearer exchanges his oaths for the simple "yea, yea, and nay, nay." Some who thought it no sin to lie, provided it would not be discovered, now speak the truth. Many who desecrated the Lord's day, now remember it to keep it holy. In short the gospel has so influenced many that they have abandoned their former vices and have begun to practice the opposite virtues. In addition to the above, we might mention the improvement in the position of woman—more domestic happiness, purer and more elevating social intercourse, as well as the personal blessings of the peace which the pardon of sin brings to the believer, the grace he receives to help in time of need, comfort in sorrow and hope in death. How great the contrast between the erroneous, lifeless, soul-destroying Coptic church, and the life-giving, purifying, saving gospel of Christ.

Since writing the above I have received a letter in Arabic from one of our first converts in the Fayoum. It confirms what has been said of the effects of the gospel on the Egyptians. It has come just in time, and will be very appropriate testimony (unsought) to the statement I make on this subject.

From the church in Sinoris El Fayoum to the churches in America:

IN PEACE.

Who are those who have become parents to us? Your perseverance, labors and kind care have made us grateful, and we lift up the hands of thanksgiving to the most high God for your

good work. The lost are found, the rebellious have become obedient; the drunkard, sober; the fornicator, virtuous; the fool, wise; the wrathful, gentle; the lazy and negligent, diligent. But I cannot mention all the virtues of which you have made us partakers. May the most high God, who is to be praised, reward you with the best blessings, both temporal and spiritual. As the hearts of children are bound by love to their parents, so are our hearts bound by love to you. Therefore do not deny us your affection, even that which a father has for his children. And without doubt we shall know you all by face in the heavenly church. "For now I know in part, then shall I know even as I am known."

TADRUS ABD ESSAYID,
(An elder of the church in Sinoris.)
October 31, 1890.

A GLANCE AT THE HOME MISSION FIELD.

(Read before the annual meeting of W. M. S. of Xenia Presbytery. Published by request.)

HERE is it? Can we realize what the *extent* of this field is—not a small province in some country—but the entire length and breadth of our own great United States, reaching from Maine to California, and from the states lying along the great lakes to those bordering on the Gulf of Mexico. There are only about 14,000,000 evangelical Christians all told out of a population of 60,000,000; less than one-fourth. Surely you will agree with me there is work for all.

Four men brought one man to Jesus, but here are at least three persons for *every* Christian man, woman and child to bring before it can be said, "All know the Lord." Surely the fields are white already to the harvest. Let us get rid of the idea that has so long been in many minds, that the home mission field is out West. No, it is at our very doors. For each of us it is the unconverted man or women, or the ignorant neglected child that the Lord has placed in our way. These we may, in some way, induce to go with us to church and Sabbath School But we must not think only of the work to be done in the bounds of our own congregation, though the congregation that does not do the work at its own door ought to die, or rather it is dead. Let church members get rid of the idea that all of this kind of work is to be done by the pastor, or even by pastor, session and Sabbath School teachers, and that others have no responsibility after they have given a *very* little out of their abundance to help the Board pay those who are willing to do the work. The very name of home mission work means a great deal to a *Christian*. His own family first; then friends and neighbors and ending only when he can no more call the place *home*. Although this whole country is home mission territory, yet some parts are especially so, because to an extent dependent on the larger and wealthier congregations. "Bear ye one anothers burdens and so fulfill the law of Christ." The Acts of the Apostles and the epistles of Paul clearly establish this idea of the work. One of the great hindrances in the home mission work is the difficulty of securing the continuous labor of missionaries. Most men seek settlement where there is the assurance of at least a living support. This is a great evil, because unless we can secure the continued services of vigorous, wholehearted men, the people become discouraged and oftentimes the whole field is abandoned. We do not believe this

arises from want of devotion on the part of young men entering the ministry, but it largely results from the system under which our work has been carried on. The church has been in the habit of allowing her home missionaries but twelve dollars per week or less, while settled pastors are generally paid more. The Assembly through the committee of missions offers to give *so* much for mission supply and more if a settlement is effected. Now there are many places where a man cannot be justified in settlement until the work has been developed and the system that so minifies the pure evangelistic and mission work leaves these places with transitory supplies or with no preaching at all. The home mission work itself does not present any *very great difficulties* that are not met with in the regular work of the pastorate. If the foreign work had been conducted on the same system that the home work has been, it would have proved an absolute failure.

The needs of the field are great.

1. A change in the system of supporting missionaries in purely mission fields that will enable the missionary to enjoy some of the comforts of life, or at least be esteemed as highly as the settled pastor and paid as well. Our present system of home mission work destroys the equality of the ministry, giving us the *self-supporting* and the *mission* pastor, the latter always secondary because his salary is less and he has dared to be a *home missionary*. Is this fair? Is it just? Please do not misunderstand me. The true worth of a pastor does not depend on the amount of salary he receives.

2. Men who are willing to devote themselves to this work without special reference to speedy settlement.

It has become a fact that our ministers are shunning home mission work because of the manner in which their names are used and their work criticised by the committee of missions. Men of experience and efficiency will not let their names be thus used, and many are only occupied with home mission work until they can do better.

3. The prayers and sympathies of the church.

If the Apostle Paul needed the prayers of the Christians at Ephesus that he might open his mouth boldly, how are we to expect grand results if we allow our home missionaries to work without this aid? Only let them feel that constant, earnest, heartfelt prayer is ascending to the King in whose service the work is being done, and how strong they will be in their efforts to conquer our land for Jesus.

4. Money devoted to the Lord for the prosecution of the home work.

We pray, "Thy Kingdom come," but do we as far as we are able help to bring this kingdom? Do we? When a foreign missionary is sent out his salary is guaranteed and he is sure that it will be given. And this is right. But not so our home missionary. The pivot of the home field is the religious demands of the work, the question of salary is a secondary consideration. The pivot of the foreign field is the condition of the treasury; no more missionaries being sent out than the Board feel that they are able to pay. And why should there be?

5. Missionary boxes are not a need of this day. The church does not want her home missionaries to feel like paupers. Suppose the same system was applied to the foreign missionary—put him on half pay or less and supplement his salary by an occasional box of clothing, second hand, &c., &c. If the church would only make it possible for her home missionaries to distribute her alms to the needy instead of putting them in a situation where they are looked upon as objects of charity in the community where they labor, she would better honor the

Master and render her missionaries more efficient. The chief difficulty is not with the membership of the church, it arises from a lack of information, a lack of rational thinking and the system under which the mission work has been carried on in the past. The leaders know well where the difficulty lies and are willing to make changes, but it is difficult to change an old custom. It takes time, patience and above all *grace*.

Fully one-half the congregations of the United Presbyterian church are the fruit of her home mission work. Many of them would not be in existence but for the aid they have received. These congregations are doing and will increasingly do grand service for the Lord, for humanity, for our country and our church. They are taught to do all they can possibly do for themselves, and to contribute for mission work besides. To meet their needs and assist them to become established congregations the General Assembly appropriated for the past year $71,000. To raise this it would have only required 76 cents from each member of the church. Why was it not raised? Besides the stations now supported, many should be speedily occupied by our church. In the rapidly developing territory of Wyoming we have not a single congregation. The same is true of Montana, and in the two Dakotas one solitary minister, Rev. W. F. Moffet, represents our church. In Washington and Oregon we have scarcely made a beginning. From California, Colorado, Nebraska and Kansas constant and earnest calls come for new missions at once. Even Arizona and New Mexico begin to ask our help. In the East, too, great cities and important towns need more churches and more Christian workers. The mission fields are not all in the West by any means, though the most pressing demands are certainly there. What we do should be done quickly. Our best opportunities, especially in the newer regions of the West, the Northwest, the Pacific coast and in the South, both among the white and black, will be lost if not soon improved. There is a vast work for the Lord to be done in the next ten years. Our United Presbyterian church will be false to her obligations, and will show herself unworthy of the place and influence she has the opportunity to gain, if she fails to do her full share.

HIDDEN SPRINGS—OR HOW MISSIONARIES ARE MADE.

BY MARIA A. WEST, SARATOGA, N. Y.

WITHIN the deep recesses of the forest and mountain solitudes, far away from human sight and pen, God prepares the hidden fountains which send their pure, perennial streams down to the valleys below, causing life and beauty, verdure and fruitfulness, to spring up on every side, and filling the rivers which flow onward to the great sea, to carry its blessings to the distant places of the earth, till the desert shall revive and blossom as the garden of the Lord.

And, as in the economy of nature, so, also, in the Kingdom of Grace, the most powerful and permeating forces are often those that are secretly, silently working, unheralded and often unknown, but set in motion by the Divine Hand which keeps the heavenly record, and marks the onward flow and fruitage, through time and through eternity!

A remarkable instance of this hidden spring of far-reaching influence, has recently been brought to light, and is

especially worthy of mention at this time when its power is strikingly illustrated.

In the year of 1837, Mrs. Francis G. Clewe—born in the year 1801—and living at Genville, a village four miles from Schenectady, listened to the preaching of a missionary sermon at Hudson, which, as she said, "Converted her to missions, as much as she ever was converted to Christ!" Her first query was, "What can *I do?*" The result was the formation, by her, of a Woman's Foreign Missionary Aid Society. Perhaps the first one of the kind in the United States.

At the first meeting of this new-born society, she pledged one dollar as her free-will offering to the cause. To obtain that sum, she walked four miles to Schenectady, secured some vests to make at one of the shops, and then walked home again with her work. And, at every meeting of the society, she never failed to bring an offering for herself and for each of her children while they were still small. One of her daughters died, but the gift in her name was still continued, with the words, "And this is for Ann." Her yearly offering sometimes amounted to $20.00, and was sent, now to the American Board, and then to another foreign missionary society in which she was also interested.

For this sacred purpose, Mrs. Clewe sometimes reared "missionary chickens," sometimes planted a piece of land, or set apart a portion of her butter and eggs. And, during all those fifty or more years of her consecrated life, this "mother in Israel" continued to hold the missionary meeting of the society she had originated in her own home; even if none were present but herself and one of her children, a chapter was read, a hymn sung and prayer offered—and this, *not monthly*, but evey week! One of the original members of that little society is still living and testified that when Mrs. Clewe was too ill to rise from her bed, the same order was observed; and that she would "turn herself," and offer a fervent prayer for missionaries throughout the world, and pleading that some of her descendants might thus be used of God.

September 9, 1889, she was called from the earthly to the heavenly kingdom, being 88 years of age, and, like a shock of corn, fully ripe. Her last earthly home was with a daughter in Schenectady. And now, a grandson of this noble Christian woman, of whom the world never heard, is appointed as a missionary of the American Board for west Central Africa; soon to depart with his young wife and child for that "dark continent." To some in that city where this young physician, in the opening of his career with all of earth's allurements before him, had every prospect of success, this decision seems the height of folly—like the throwing away of a life and all that makes life worth the living. They have not seen the silent working of the sacred leaven in divine preparation for this culmination. They little think that it will have its fullest manifestation and justification on the day when "all the kingdoms of this world shall become the kingdoms of our Lord, and when Christ shall reign over all, forever and ever."

The consecration of any life, in fellowship with Christ, receives added dignity and grandeur from partnership with Him, "who, for the joy that was set before Him, endured the cross, despising the shame, that he might bring many sons unto glory," and "see of the travail of His soul, and be *satisfied*," when they shall come from the east and the west, the north and the south, and shall sit down in the kingdom of God—"a great multitude, whom no man could number—of all nations and kindreds and peoples and tongues," the glorious harvest-time of souls, when the "new song" shall arise: "Unto Him who loved us, and washed us from our sins in His own blood—to HIM be glory and dominion, forever and ever, Amen!"

THEIR GLAD NEW YEAR.

BY M. L. C.

UR home is, and always has been, among the rugged but productive hills of western Pennsylvania. We owned a few acres and had a comfortable home in a pretty village where almost every family was what is called "well to do." My husband died soon after we moved to the village, leaving me with two daughters, Margaret and Helen, both young women. Margaret having already a good education and not caring to teach, learned dressmaking and stayed at home, while Helen attended the village academy. It soon became apparent to Margaret and me that Helen's home would not always be with us. The young Prof. Henry Brown, to whom she daily recited, often spent his evenings in our pleasant little parlor. His coming brought such a breeze from the outer world and so much good cheer into our quiet home that we learned to welcome him warmly, and did not blame Helen, when after one of his visits, a little gold band encircled one of her slender white fingers.

Henry was a theological student and in another year completed his course. He went west, as so many young men do, and accepted his first call, which was from a small congregation in northern Iowa, in the town of Newberg.

He came for Helen in the autumn, and after a quiet wedding, one beautiful October day, they started for their far away home leaving ours sad and lonely without the brightness of Helen's dear presence. We kept busy and Margaret's faithful labors brought us many small comforts. The tiny farm well managed yielded us every thing luxurious in the way of fruit, but we were so used to that that we thought of it much as we do of air and sunshine, simply as a necessity.

Helen's letters came often to cheer us, full of her bright talk. We called them our "western breezes." They were full of little experiences that she knew would make us laugh—descriptions of their beautiful prairies covered sometimes with flowers of wondrous beauty, and again with fires that were as grand as they were destructive; of the acres of waving grain and rustling corn; all about their garden, how large their potatoes and pumpkins grew, and she would playfully twit us on our slow, old-fashioned Pennsylvania ways, and say we did not know what enterprise was, back East. After two years had past she came home on a visit, bringing with her dear little Madge, one year old and such a wonderful child. Margaret and I thought she was entirely different from the children of our neighbors, perhaps because she was *ours*. Helen looked well and was overjoyed at being home again.

The trees and hills and great rocks seemed to charm her, and one morning, after a gentle rain and the warm spring wind had done a magical night's work, we waked to find the old orchard a mass of pink and white loveliness, filling all the air with perfume. She came out to look upon the lovely scene and, throwing her arms about me, cried like a child. It was the first orchard she had seen in blossom since leaving home. "I will not be so foolish again, mother," she said, "you must not think I do not like my new home, for indeed I do and am very happy when there." Her two month's visit soon slipped away and she returned to her home, her husband, and her duties.

Three more busy eventful years passed away, and Margaret thought she must go and pay Helen a long planned for visit.

The autumn work was done, the fruit all in the cellar, and I was anxious to have her go on her own account as well as on Helen's, who we feared was not well. Two more little ones had come to them, Harry, two years old and little Nell, three months old. Well, Margaret started, and I could hardly put in the time until the first letter came, I was so anxious about her making such a long journey alone, and then she had promised me faithfully to keep nothing back about Helen's health. At last it came thick and heavy in a large yellow envelope. I was quite nervous over it, but polished my glasses, turned up the lamp a little and sat down in my wooden arm chair and read it. I have it yet.

NEWBERG, Oct. 18—

MY DEAR MOTHER;

I reached the little station of Oakwood without accident or even incident that would interest you, found Henry waiting to welcome me, which he did so heartily that even my slight weariness was forgotten. He soon had all my belongings safely stowed in the little wagon he came in and we were whirling away over the beautiful prairie toward Newberg. One can scarcely see the road, the grass is coarse and there being little travel, it is not cut through. There are no stones and consequently no jolting, very few fences so no danger of a jam of teams. Many flowers were blooming, late as it is, but they were all strange to me. The ride was delightful, the air so bracing and the sun warm enough to make it pleasant. When we at last reached Newberg and came in sight of Henry's home they were all out looking for us, Madge on the gate-post waving her handkerchief, little Harry was peeping through the fence, and Helen, with baby Nell in her arms, crying as she always did when overjoyed. You may be sure we have had a busy time talking since I came. Henry and Helen are both changed in looks, yet I can hardly tell just how. Their health is good they say, but they look thin and careworn. Helen has lost much of her oldtime brightness, though she makes great attempts at cheerfulness. Their house is convenient and larger than many houses here. They have bought it. Helen wished to invest her money and rent is very high I hope it will be for the best.

* * * I have been here a week now, and I am so distressed at the condition of Helen and her family. Their salary, which was small to begin with, is very uncertain. Their members are nearly all young people just begining life for themselves and not able to pay large sums, and two of their best families have moved away this autumn, which leaves a gap that cannot be easily filled. There is no fruit here, and the canned fruits in the groceries are much too expensive for a poor minister's family to indulge in except on very rare occasions. Their principal dish is potatoes.

Fuel is very high priced, and no coal is used here. One fire, and that in the cooking stove, is the rule. I have been so worried with visitors sitting by the stove when we are cooking, but Helen says I will soon get used to it The fire goes out at night, and how they keep from freezing when the themometer goes down 20 degrees below zero is a mystery to me. Necessity has developed Helen into a most wonderful economist. It is pitiful to witness her efforts to make something of almost nothing and try to get two garments out of material enough for just one. Their clothing is much worn; the children's clothes are all made of something that has already done duty in another form. The baby's long clothes are made of the white window curtains you gave Helen. I do not tell you all this to distress you, mother, but to redeem my promise to keep nothing back, and also because I think you may be able to think of some way to help them. You must not think them an unhappy family; the children are rosy and plump, and Helen says all we lack is your presence to make us perfectly happy. But I must close. Yours, with love,

MARGARET.

When I had finished reading the letter I took a quiet little cry, as most mothers would. To think of my dear daughter, so tenderly cared for and with all her wants supplied, being reduced to such straits, with a taste for pretty clothes, fond of fruit, and all her life used to sleeping in a warm room. It was

almost more than I could bear, but I soon wiped my eyes and began to plan, and my planning soon resulted in doing. I worked like a beaver for the next two months. I had a little "rainy day" fund, and as Helen's rainy day had come, I concluded that it was just the same as mine, so drew out my fund. I employed some help, and the neighbors hearing that I was filling a box for Helen, begged a little space, as they each wanted to send her or the children something. I am sure there is no grandmother who will censure me for spending a whole dollar for a doll for little Madge nor think me foolish for sitting up late one night to make a pony and a rabbit for Harry and the baby. But how the box was received, another letter from Margaret will tell you better than I can.

NEWBERG, Jan. 2, 18—

DEAREST MOTHER:

If you could look in upon us this bright cold morning you would see the happiest family in all Iowa, I do believe. The box reached us about noon yesterday, in good condition. How we laughed over the size of it. Henry called it Jumbo; Helen wanted it for a chicken-coop, and Madge said she knew grandma would give it to her for a play-house next summer, so it was voted to Madge. But the contents! Dear mother, how did you ever manage it all? The material for Helen's dresses is so pretty. I have been longing to sew some for them, but had nothing to begin on. Now I shall enjoy myself. The flannels, mittens, and stockings are all so much needed. I see by the slips pinned on different articles that the neighbors have been very kind and thoughtful. The dried fruit is a great luxury. How we shall feast this winter. The fancy work has brightened up the little parlor so that it does not look like the same place. How thoughtful of you to make those nice, soft bed comforts of our old worsted dresses. They are just the thing for this cold climate, and the warm rugs to lay beside the beds feel very good to feet stepping out of bed in the morning. When Henry found the money in his slippers he came very near doing that which he teases Helen for—shedding tears of joy. He will get a much needed overcoat and some books with it. He sends thanks, and love, and good wishes, to the dearest little mother in the world. Madge and Harry are two happy children. They just screamed with delight, and jumped up and down, when they saw the doll and pony, and the big red apples scattered through the box are wonderful to them. Bunny is carefully put away for Nell till she gets a little older. The blankets and father's old buffalo robe are all things they needed sorely but could not afford to buy. The money you have so wisely and generously spent has brought more happiness to dear Helen and her husband and little ones than you will know. Helen will write soon and it will be with a heart overflowing with love and gratitude to God, and to you dear mother. Write soon. MARGARET.

This is just a glimpse into the home of *one* of our western missionaries. Can it be possible that it is the experience of many—with the box left out?

Missionary Correspondence

ITEMS FROM EGYPT AND SYRIA.

FURNISHED BY MISS ANNA Y. THOMPSON.

ALL the Assiout schools were closed two days after their re-opening in August lest their might be an outbreak of cholera. In a late letter school work was moving along nicely and there was an attendance of seventy-three in the Pressly Memorial Institute. A teacher for a girls' school, to be opened in Girgeh, was asked for, but the ladies in the Pressly Memorial Institute hesitated about

sending one, as it is hard to find one suitable for sending away so far, where there is no missionary family or native pastor's family to take the oversight and make a home for her. Many of our pupils make good teachers. There is one from the Pressly Memorial Institute teaching a pleasant school in Souhag.

The theological class is to meet in Cairo December 1st, and all the theologues are to be in attendance. It was hard for the committee to arrange for all the places where regular preaching services are kept, as there are so few evangelists; but several of the students finish their studies this year.

Mr. Maowid has been preaching for some months in the Assiout congregation, and the audiences at church and prayer-meeting are larger every Sabbath. Rev. Hope Hogg and he, organized a Sabbath School in the church, to take the place of the afternoon sermon. Miss Anisa Moosa has the girls and women in a class, and last Sabbath she had over forty. There is a Sabbath School in the college and in the Pressly Memorial Institute Sabbath afternoons, but they are at the other side of the city.

At the missionary society in Assiout October 31st, there was a larger attendance than usual. I suppose there must have been a hundred present, (from the three schools) girls and women. The collection from the girls amounted to $7.00, and from the women eighty-two cents.

Mr. and Mrs. Kelly Giffen returned to Assiout, the end of October, from their tour among the villages as far south as Ekhmim. They were to be at home a week and then leave again on the Ibis to be gone two months or more.

Dr. Crawford left in October for a mission trip to Ain-esh-Shaara, on the side of Mt. Hermon.

Rev. Stewart Crawford is absent in the northern field, and though he is coming back soon, he intends spending a good deal of the winter there.

There is a good deal of excitement in Damascus about the cholera, which seems slowly approaching. Some of the people have remained in the mountains since the summer; some are going now or are returning after having come down, and very many are intending to go if the disease really does appear. The work has all begun as usual. I trust the city may be spared, but whether the disease comes or not the state of panic is bad for the city.

In a late letter from the native pastor and wife in Minieh, Egypt, they report the church prosperous. In their girls' school they have one of the former pupils of the Cairo boarding school.

The English high church commenced a school for Jewish girls in Cairo September 8th. The head of the school is an English lady, but they have the help of Miss Saada, who taught eight years in our boarding school in Cairo. She was a very fine teacher, but our mission dispensed with her services to reduce expenses.

An English traveler describing his visit to our schools in Cairo last winter said: "Sitting side by side were Mohammedans, Copts, Syrians, Jews, Soudanese and others, the girls displaying picturesque costumes which would greatly amuse our English children. As I addressed about one hundred and twenty of the girls, and was interpreted, I thought they displayed as great a share of quickness and intelligence as English children do."

"Hold your children's hands, and look straight into their eyes when you talk to them, and never speak in loud, sharp tones," was the advice given to a mother on one occasion; "It is said you can tame a wild animal if you look into his eye"

—*Selected.*

LETTER FROM INDIA.

[At the request of the writer, Mrs. Dr. Hunter, of Turtle Creek, Pa., has kindly forwarded for publication the following letter written at "Rookwood, Dharmsala, India.]

Having arrived in the field late in the season, I was not able to get in an estimate for my work, but the mission very generously granted me some allowance, and with what I have been able to raise in this country so far I have got along nicely.

During my absence, Miss Emma Anderson and my compounder, Miss Morgan, were carrying on my work on a small scale, treating simple cases, and thus keeping the dispensary open from 8 to 10 o'clock A. M.

When I am home I go to my dispensary at 7, and my compounder goes at 6 and gets everything ready, and my bible woman—a native Christian—is present also, and as the women come in she seats them in a room adjoining the dispensary and reads the bible to them. I am then ready to begin work, and those who have already heard the word come in according to their card, which my bible woman gives them when they enter the dispensary. I call them up accordingly, and treat them. In the meantime new patients come pouring in and assemble in the waiting room, where they also hear the word.

These cards, which they get on entering, have not only their number but a suitable bible verse, either in Urdu for the Mohammedans, or Hindi for the Hindoos. These cards the women take home with them to bring back when they come again, but in the meantime their sons, or father, or husband, see these cards, read the bible verse, and thus the truth is carried to them also.

On one occasion lately a Mohamedan man brought his only boy, 18 months old, for treatment, but he could not come inside because I have given a strict order that during the dispensary hours, from 7 to 12 A. M., no man must come into the dispensary, for during those hours women from all castes and grades of society come into the dispensary, and I don't allow men in, and in order to keep them out I have my watchman (an old man) at the door outside. The women coming in do not mind him because he is *old*. They call him "Baba-Father."

This Mohamedan was so eager to get to me that he got very angry at the door-keeper. I heard the great row at the door and went out to see what was up. The man seeing me, nearly cried and said, "My wife lives behind the curtain—*i. e.* she is *parda nashin* and cannot come to your dispensary, but I have brought my only son to you. He is dying. For God's sake do something for him." The man was in such distress I had no he heart to rebuke him for saying his wife, because she was a parda woman, could not come to my dispensary, which is strictly for women, but I held out my hands and took the boy. He was teething, and the irritation had brought on severe diarrhea, and spurious hydrocephalus was the result. The boy was very ill, and I felt I could not help him very much, as the father said he had been in that condition for nearly a week, and inquiring into the family history I found that five other children had died during teething, between the ages of one and two years, yet the pleadings of the father touched me. Silently asking the assistance of the Great Physician, I made up a few powders, and, wrapping them up in a prescription leaflet, which had on the top this verse, Matt. 9 : 35, I handed it to the father and told him how to give them, also advised the father to give the child blood from fresh beef and less water.

He took the powders, and without another word, or even "Salam," the usual salutation, he went away, and I

heard no more about this boy until one day soon after the father appeared again at the door and asked if he might see me a few minutes I went out to the door and he gave me a rupee; (35 cents,) saying, "My son is well, and I have brought this, my thank-offering for his recovery. I have read what was on the prescription paper, and I want to say that although I do not believe in your religion, I know your Jesus, and it is true he did great and marvelous deeds upon earth; and I have faith in you because you have some religion. Your dispensary is a Christian dispensary, a religious institution." Before I could say anything to him he was gone, but now his wife comes to our dispensary and brings others here.

During my dispensary hours I treat from thirty to forty new cases. I am busy, though sometimes I have opportunity to drop a word for Jesus; but I can not stop then to have a religious talk with my patients, as I can in the hospital, where I have only a limited number of patients and can take time to speak to them about their soul's salvation, but I use these prescription leaflets with bible verses, believing that God can turn even this silent testimony to his glory and honor.

I am getting along nicely, and our Deputy Commissioner, (the highest English official,) and native residents have shown their appreciation of our medical work in a very practical manner.

I would like, and believe and hope I'll be permitted, to stay here permanently. It is a frontier station, the people a little hard to get at, the district very rough to get over, yet in the face of all these difficulties, Providence permitting, I hope to carry on good work here for the Master, the influence of which shall reach far and near and redound to his glory.

I have very pleasant recollections of my visit to Turtle Creek on the 3d of February, 1889. The weather was horrid, it poured all the time, and following Mr. Gilfillan to the house I left my rubbers in the mud several times. But what of all that! In that frame church across the creek assembled that afternoon many true hearted women to see and greet me, and their loving welcome warmed my heart and made me at home at once; and I received there, from a sad and yet happy mother, the first contribution to my hospital, the tithe of her wee boy who had gone to Heaven. It touched my heart so. That gift is now with our Board, and when the time comes to build the hospital I shall use it.

No, I have not forgotten you all, and my prayer is that you may remember me, even as I remember you daily.

Your loving missionary,

S. E. JOHNSON, Jhelum, India.

FROM MISS McCULLOUGH AND REV. McKEE.

Miss Rosa McCullough writes from her home in Greenwood, Missouri, where she had returned for the family reunion on Thanksgiving: "I returned from Nebraska the evening of the 19th of November. Was almost talked ill. I left home November 6th and lectured four times, besides meeting and talking for an hour each with three Women's Missionary Societies. Did a great deal of visiting, and it was talk, talk, talk, almost day and night. One little boy where I was stopping said to his mamma, 'I think that Miss McCullough must be very tired answering so many questions.' Think that I did some good for our cause besides getting some money for it.

The latest news that we have had from our missionaries enroute for old India, was from on board the steamship "Clare Drummond" at Liverpool. Rev. McKee and Miss Martin were detained

in that city a few days longer than they had expected on account of bad weather. The storms were so great that no ship put to sea that could help it. Two days were set for sailing but on both days sailing was postponed. At last, on the 10th of November, the storms ceased and there was a little sunshine for the first during their stay in England. Rev. McKee writes from the 'good ship': 'I am once more afloat and am glad of it, for I am heartily tired of Liverpool, and am now feeling much happier since I am certain that I am going to get started on my way back to my work in India.' Miss Martin seems to have enjoyed her stay in Liverpool very much. A family of young ladies had her out to their house quite frequently, and this made the time pass more pleasantly. They were excellent Christian people and I am glad that she had them as friends while here. It made the detention less irksome to her."

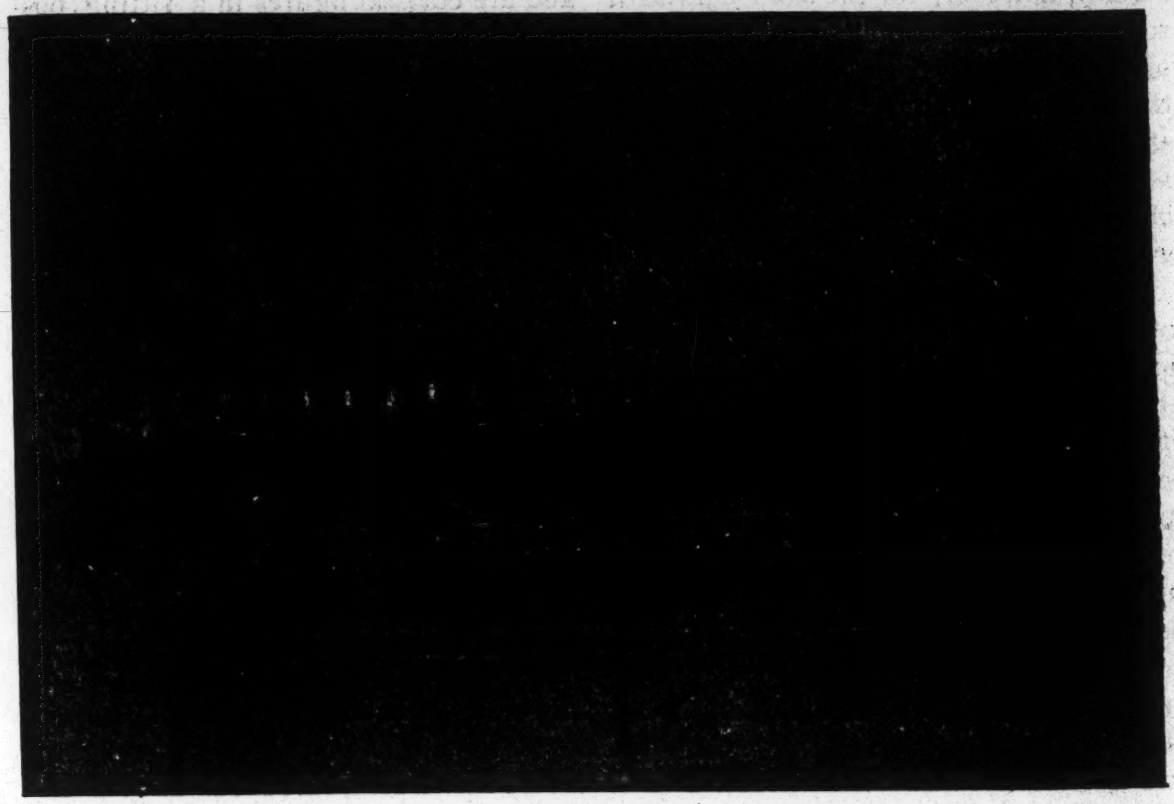
ZENANA AND CAMP WORK.

Extracts from diary by Miss C. E. Wilson.

* * * * The Mohammedans still believe in and offer sacrifices, though they cannot tell why. The shoemaker often invited us into his shop, and fanned away the flies, while we read the Word to himself and family, a number of his fellow-workers, and the crowd of neighbors, who gathered around us. They seemed to be thirsting for the Word of Life, like dry ground desiring to be refreshed by the rain. The sermon on the mount was especially liked in that house, and the giving of alms, praying and fasting in private, instead of before all men, *to be seen* of them, was a revelation that took hold of their hearts. His son, a young man lately married, died during the summer, and he asked us to console his wife, and came and listened also while we tried to point her to Jesus, the great comforter, and tell her of the good hope his followers have after death.

The poor woman could see very faintly and was very anxious we should doctor her eyes and give sight. We gave her an eye wash which we hoped might remove the film from her eyes, but did not encourage her to expect it, but tried to turn her thoughts to a preparation for a better world, where, if she reached, she would surely see. She seemed to feel herself too great a sinner to go to heaven, and the way seemed so mysterious to her, She often wept when we talked to her, and longed to have her sins pardoned, and receive salvation. We urged her to believe that God's word, which we read her, was true, and no lie, and salvation in Christ was for her too. Although she wept freely, it seemed too good to her to be true, and she could not accept it. The fatalistic teaching of Mohammed gives no assurance to his followers. In answer to our question, "Have you received the forgiveness of sins, and have you hope in heaven?" the sad refrain invariably comes, "Only God knows." The last time we were there in another house we were asked by a fakir to "read about where the spirits go after death." We turned to Luke 16th and read and explained it. The housewife said after we had finished, "Tell us how we can receive the forgiveness of sins." We read her John 1: 12 and 3: 1-18. At this village we once had an opportunity to give the gospel plan of salvation to a dozen or more Chungars, who were encamped under a large *peeple* tree. They are a poor wandering class of Mohammedans who go from place to place to help harvest and thresh the grain. On our return from the hills we met hundreds of them moving up to the Kangra valley below Dharmsala to help harvest the rice.

Young People's Department.



THE IBIS.

BY MISS M'KOWN.

THE boat is the dear old Ibis which we have had for more than thirty years. When the picture was taken she was lying at Luxor, the ancient Thebes. The bow is up stream; that is to the south. The captain is standing at the bow with a pole in his hand, and just behind him is the kitchen where our food is prepared. You will notice a boy stirring a pot in which lentiles or pottage is cooking for the boatmen. Four boatmen are sitting by the oars, which are in position for rowing the boat down the river. Just near them you go down two steps and enter the cabin. The hall is very narrow, on each side of which are sleeping rooms, and it opens into the saloon, which is dining room, reception room, indoor church, etc. Dear old room! How many happy hours I have spent in it with Mrs. Hogg and her children, and how often I have heard Dr. Hogg, who has gone before, tell in it to the simple people along the Nile, the sweet story of Jesus and his love.

A year ago an additional room was built at the other end of the saloon. Behind this room is the passenger deck, at the stern is the rudder, and the helmsman is standing in position. The Ibis differs from all other Nile boats, or dahabiehs, as the passenger boats are called, in that her cabin is in the center instead of the stern, and that she has three sails instead of two. The boat, as you see it, is prepared for going down stream, and therefore the large mast, which rises from the center of the cabin, has been taken down. Then the large center sail is unfurled and also the sails at each end of the

boat. The Ibis can easily pass any other boat on the Nile. We have to be very careful, however, for the sand bars shift so much that no captain can keep trace of them, and the river is so crooked that the point at which the wind strikes the sail is constantly changing, so that there is danger of capsizing. The Ibis is about seventy-five feet long, with an average width of twelve feet.

The ruins you observe are the remains of the Temple of Luxor, one of the many great Theban temples. It is among the oldest. The Egyptian temples were intended as places of worship for royalty, for secret priestly rites and ceremonies, and for monuments of glory, depositories of state and sacred records, and were not open to the masses as our churches, &c., are. Hence the main buildings were comparatively small, while they were surrounded by open courts filled with statuary, columns and obelisks. About two miles north of the Ibis stands Karnak, the largest and most magnificent ruined temple of the world.

If you stand on the deck of the cabin, and look directly across the river to the west you will see the Colossi, that is, the vocal Memnon and his sister. They are situated several miles back in the plain, and are colossal figures in a sitting posture facing the east. Their faces are almost destroyed, as are the faces of nearly all statues of ancient Egypt, but enough remains to tell us of the glory of her Pharaohs and the wonderful skill of her workmen. To the left of the Colossi stands Madinet Haboo, and to the right the Ramesseum and Goorneh, all great ruined temples, most of them standing in their glory as Joseph and Moses sailed up and down our old Nile. In the mountains behind these western temples are the tombs of the kings. The finest tombs consist of galleries of from one hundred to two hundred and fifty feet in length, ending in several chambers. The sarcophagi were placed in the chambers or in deep secret wells under the chambers. The walls of the galleries and chambers are as smooth as marble and completely covered with sculptured records or painting. Doubtless there are many more statues and sculptured monuments hidden away under the sand to be uncovered in God's own time to prove the truth of his blessed and soul-sustaining word.

THE SONG OF THE SEASONS.

LIZZIE M. HADLEY.

Sing a song of winter,
Ice and snow flakes bringing,
Out upon the frosty air
Hear the sleigh-bells ringing.

Sing a song of spring-time,
Of sunshine and of rain,
Grass and budding flowers
Start to life again.

Sing a song of summer,
Glad vacation's coming,
Down among the clover blooms,
How the bees are humming.

Sing a song of autumn,
Nuts are dropping down;
All the trees are leafless,
Fields are bare and brown.

So we little children
Sing the season's song,
Winter days are short and dark,
Summer's bright and long.

But when the days are darkest.
And wintry winds are heard,
We mean to fill each moment
With some kind act or word.

—*Selected.*

MISSION BAND EXERCISE.

Sing No. 210. New Bible Songs.
Roll call. Scripture responses.
Prayer by leader.
Responsive reading, Psalm 34.
Sing No. 94.

Subject: *The Name Jesus.*

Who in the Bible is called by this name?

Our Saviour.

Why did the parents of our Saviour

give him the name Jesus?

Because an angel from God told them that was to be his name.

What does the *name* Jesus mean?

Saviour. The angel said "Thou shalt call his name Jesus for He shall *save* his people from their sins."—Matt. 1: 21.

Who or what kind of persons does Jesus save?

Sinners of every class.

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15. "For the son of man is come to seek and to save that which was lost.—Luke 19: 10.

Are we all sinners by nature?

Yes. "For all have sinned, and come short of the glory of God."—Rom. 3: 23.

How does Jesus save us?

By giving his life to redeem us.

"Thou hast slain, and hast redeemed us to God by thy blood."—Rev. 5: 9 also 1 Peter 2: 24.

What must we do that Jesus may save us?

Paul gave the answer to the jailor.—Acts 16: 31.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

Is Jesus willing to save us?

Yes, for He says, "him that cometh to me I will in nowise cast out."—John 6:37.

How are we to pray?

We are to pray in the name of Jesus.

"Whatsoever ye shall ask the Father in my name, he will give it you"

Must every one confess Jesus as Lord?

Yes we must all confess Jesus as God of all either in this world or in the next.

Have we scripture proof that all must confess Jesus as Lord?

Yes, Phil. 2: 9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Committee.

THE HILL-TOP MISSION BAND.

BY MRS. ANNIE A. PRESTON.

"The girls and boys will all please meet on Wednesday afternoon,
To organize a mission band in the church conference room,"
Pastor Brown announced, with ringing voice, and then went on to say:
"God loves us not for what we have, but for what we give away."

At that Jane Peck gave a sharp look, across at Mrs. Stone,
Whispering: "I was brought up to think charity began at home.
The church needs painting out and in, and carpeting beside,
And now we're asked to cast our means to the four winds far and wide."

Good Mrs. Stone nodded and smiled: "Oh, Jane dear, be at rest,
God knows our needs, he knows our means, we've but to do our best,
We're only asked to *start* a band, to sow one little seed,
The Lord will bless and nourish it each week as it hath need.

"Start Christian work, no matter where, once planted it will grow,
That is the way it's always been, it will be ever so."
Other sweet souls were glad to help, e'en Jane Peck did not shrink,
And so the band was organized and forthwith got to work.

They met faithfully every week to sing and pray and sew,
And very soon the mission band was quite the thing, you know.
When they set out to pack a box to send far south or west,
Jane Peck was quite as much engaged as any of the rest.

Then came the strangest thing of all, if anything is strange
When God controls and governs each life and every change;
A paper, with the band's report, was, somehow, passed along,
And picked up in a Pullman car by a man from Oregon.

"A paper from New England!" and he read it, line by line,
"Why this means my old church," said he, "and is it not still mine!
If I don't yet belong to that, I'm all afloat, that's sure,
There's nothing like one's early faith to hold and to endure.

"They are all at work, my dear old friends, all helping, here and there,
I'll let them know I'm one of them, and want to have a share
In the toil and prayers and blessing, too, I'll send along a check,
Let's see; I'll make it payable to my old friend, Jane Peck.

She was always fond of fixing up, and though not quite a saint,
She'll cry for joy when I tell her to spend it all for paint,
For carpets, or for cushions, or for anything that's best
To honor God and make His house a place of joy and rest."

The letter came, one happy day, and was read by Jane with tears,
"I've worried so about that boy, but this dispels my fears.
I've learned that everything is safe that's placed within God's hand,
Our hearts, our friends, our means, our all, God bless our mission band.

"MAPLE CORNER," WILLINGTON, CONN.

—*Illustrated Christian Weekly.*

ANSWERS TO ACROSTIC.

I have found "David" to be the answer to the acrostic in the December number of the MAGAZINE.

BESSIE W. MCCAGUE,
Swissvale, Pa.

I send a solution of acrostic in MISSIONARY MAGAZINE for December, 1890.

Deborah—Judges 4: 4.
Aaron—Exodus 28: 1.
Vashti—Esther 1: 9.
Issachar—Genesis 30: 18.
David.

MARGARET MALLTY,
7212 Rosalie street,
St. Louis, Mo.

Editorial Department.

4500 SUBSCRIBERS, 18,819 MEMBERS.

E take this opportunity to extend to our faithful patrons New Year greetings and thank them for their cordial support extended us during the year just closed. Frequent letters containing words of appreciation have encouraged us greatly and lead us to hope that the number of our readers may be largely increased during the coming year. In order that this hope may be realized we urge those friends who have supported us so well during the past, to exert their influence to the utmost to extend the circulation of the MAGAZINE. At present scarcely one-fourth of the members of he missionary societies of our church are subscribers. We are convinced that the proportion can be increased if each subscriber will use her influence for this purpose in the circle of her acquaintance. It is the purpose of your committee to use their utmost efforts to make the WOMEN'S MAGAZINE an accurate and efficient medium for the diffusion of missionary intelligence throughout the church. For the full accomplishment of this purpose we need your hearty co-operation. With it, it is possible to make the MAGAZINE a welcome visitor to every home in the church.

The criticism has been made, and justly too, that our MAGAZINE does not give due prominence to home missions. The

Committee have made much effort to get news but do not feel warranted in manufacturing their own facts. Our home missionaries are modest and cannot think an account of their common-place work interesting to the public. Perhaps some of them think if they could ornament their letters with descriptions of olive complected faces, lithe forms, bright colored costumes, red fezes, tasseled caps, &c., it would be more worth their while to write. But is not the conversion of John or James or Joseph just as precious as is that of Hanna or Yakoob or Yusef, and will not the gathering in of such as shall be saved in this our own beloved America, as surely advance the interests of the Redeemer's kingdom as in "The land of the Pharaohs," or in "far off India" though familiarity with it may rob it of some of its romance?

Dear Christian workers in the home field, do not be afraid then to give to the church through our columns from time to time glimpses of your mission life with its lights and its shadows. You will thus keep yourselves in touch with the souls of devout persons not a few and will, we believe, receive a larger share of their sympathy, prayers and support. Throw aside, if possible, your reluctance to write of yourselves and your people, and do not decline because you deem your work common place. Much of the work done in any field is plodding, and many of what seemed at the time the most brilliant achievements have been comparatively unfruitful in results. Do not frighten yourselves at the very outset, by imagining that you are to prepare a Magazine article. Give us short breezy letters such as will not tire you and will refresh all to whom they may come. We wish to know about your work. Our exchanges are full of good reading from the home field, but our people wish most of all for fresh news from the laborers of our own beloved church.

Rev. Mr. Nelson, a representative of Scandanavian work in Utah, was present at the late meeting in Buffalo, N. Y., of the Woman's Home Missionary Society, M. E. church, and brought an invitation from Salt Lake City for the next session to be held there. It was urgent, as the place most needing the society's influence, and came from the Governor of Utah and the great business firms of the territory. The distance and expense were thought too great to accept. With strong words and the best corroborative testimony the delegate showed how missions had made such sentiment that the present decisive legislation has been made possible.

At this same meeting the report says that the spirit of *giving* seemed to need but an occasion to burst forth, as a spring of water seeks an outlet. And this must be the secret. As the reports from the field were brought up by the secretaries, the great opportunities, the deep need, the threatened dangers, hearts were stirred and there were longings "for more, yet more" of that mighty Spirit, under whose power all sacrifices are possible, and without which there can be no genuine missionary work Oh, that this spirit of power would abide upon all our churches, and then would the spirit of giving be revived and new vigor would characterize the work of the coming year.

On December 23rd, Miss Ella Parr, daughter of Rev. and Mrs. James P. McKee, was married to Mr. Samuel May Kraeer. The ceremony took place in the Second United Presbyterian church at New Wilmington, Pa. Our India mission has for the first time given away the daughter of a missionary as a bride.

During the heavy rains in Sialkot over 700 houses fell, and many lives were lost. The Memorial Hospital suffered somewhat, but not seriously.

The flight of the Jews from the despotism of Russia to the freedom of England and America, and the sacred land of Palestine, leaving mills and other industries standing idle, homes deserted, and friendship's ties broken; is one of the pathetic scenes of these closing years of the nineteenth century, whose sombre light throws a dark shadow on the progressive spirit of the age. More than eighteen hundred years ago, when men, devils, and hell, formed a demoniacal triumvirate, and men called out in their blasphemous rage and hatred, "His blood be upon us and our children"; the height of human folly was reached. That fearful imprecation has been fulfilled in "a nation scattered and peeled," "meted out and trodden down," and yet preserving its own characteristics in such a way as to be a miracle of all succeeding ages. There may be points in the Jewish character which do not enlist our admiration and with which personal contact may not always be agreeable, but we are not called upon to help fulfill their imprecation, and all prejudice should be cast aside as unworthy those who try to follow Him who in dying agonies cried, "Father, forgive them, for they know not what they do." All Christendom owes the Jewish nation a debt of gratitude for handing down the Old Testament scriptures, and for bringing into the world in "the fullness of time" "a Saviour who is Christ, the Lord," the divine author of the nine beatitudes which have been falling like a benediction on the world ever since their proclamation on the mount. Living, our blessed Redeemer went about doing good; dying, he was the "conquering hero" of the cross and the sepulchre; ascending, he is the merciful and powerful advocate for all who call on him. Returning to this world, "Every eye shall see him, and they also which pierced him," and "The ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Let us not hinder that glad day, but let us help with all our might to bring it about by carrying the glorious gospel to both Jew and Gentile.

It is expected that the Little Boys' Home at Knoxville, Tenn., will be complete, ready for furnishing, early in January, 1891. On account of the superior durability of *rag carpet* where subjected to constant "wear and tear," it is desired to cover the floors in the sitting-room and halls with it. In order to accomplish this, about two hundred yards of rag carpet will be required when the building is first occupied Will it be possible for missionary societies and bands to provide these two hundred yards? In the sleeping apartments, (two dormitories) it is desired to have fifty single iron bedsteads, 3x6 ft., which will require bedding, viz: sheets, comforts, spreads, &c., &c. Are there fifty societies and bands each willing to become responsible for a bed? If not equal to a bed, furnish bedding for one?

All who desire to assist in the furnishing of this Home (I hope there are many) will please inform the corresponding secretary of freedmen's work *at once.* See address on back of MAGAZINE.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or to each other.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

We regret to announce the death of one of the church's oldest surviving missionaries, Mrs. Mary Paulding, widow of the late J. G. Paulding, M. D., and sister of the late James Barnett, D. D. She went with her husband and brother to Syria in 1845 and spent eleven years as a missionary in that land. Mrs. Paulding, like her good husband, was very genial and unselfish, and they are both lovingly remembered by many native friends in Damascus. Their open-handed generosity was greatly esteemed by the Arabs, with whom hospitality is one of the cardinal virtues. Our pioneer missionaries had many peculiar trials which do not press so heavily now that the missionaries have in most parts of our field a little band of faithful native supporters. Mrs. Paulding experienced this when her husband was absent and their little son Theodore was dying When she yearned to be watching quietly by him and ministering to his wants, she was obliged to spend all her efforts to quiet the women who had crowded right into the room and in their frenzy kept shouting that the child could not die, that he must not die; while they, poor things, were doing harm when they meant only good.

Returning to this country in 1856, Dr. and Mrs. Paulding made their home in Piqua, O., where he died in 1875.

Mrs. Paulding's last days were spent in California, and her death occurred at Los Angeles, December 5th, after a long illness very patiently borne. We extend sympathy to the bereaved, and recognize the fact that our societies have lost a valued friend.

The urgent appeal to the women of all Protestant countries in behalf of China's millions was signed by over two thousand women members of the Shanghai Conference. These women represent almost every evangelical denomination, and their burden is "The one hundred millions of women and children of China who sit in darkness and in the shadow of death." That these devoted sisters are no dreamers may be judged from their reply to the question, "Who are needed for this work,"—the giving of the Gospel to these for whom Christ died:

"1. They should be women of sound health, of good ability, and good common sense also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work, and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries."

By substituting the name of any country to which missionaries are sent, for that of China, this will be equally applicable.

Mrs. Campbell, Home Secretary of the Women's Board, says, "I am in receipt of ten letters from as many societies, telling that 'because of article in the Magazine' they have sent boxes to the Indian mission, and from five others contributing all and more than enough money to buy a first-class sewing-machine. 'Great are the uses of printer's ink.' "

Miss Mary J. Clokey, of Springfield, Ohio, daughter of the late Rev. Joseph Clokey, D. D., and well-known on her own account as a prominent worker in the young people's societies throughout

the church, was married, on December 18th, to Mr. J. J. Porter, of Pittsburgh, Pa. Mr. Porter's name is familiar to all readers of our church periodicals, because of his association with the quarter-centennial fund and other schemes pertaining to church finances.

We note in a recent number of the *Punjab Mission News* an account of a strange case, the dismissal of Mr. Drysdale, an English official, for preaching. Mrs. McKee, in an accompanying note, says: "I am very sorry for Mr. Drysdale. He is a personal friend of my husband and has been a most helpful friend to us in our work in Gujranwala, giving us his prayers and sympathy, as well as being liberal with his pocket-book when we were in need of money for the girls' schools and work among the women."

The following particulars are from the *Bombay Guardian*:

"After full deliberation, the Viceroy in Council has just dismissed William McGrath Drysdale, a nephew of the revered Dr. Duff, from his position of District Superintendent of Police, at Hissar in the Punjab. With an unblemished character, and universally beloved by the natives of his District, after twenty years of faithful service he is discharged, without compensation and pensionless, because after office hours he has obeyed his Master's command, and with the love of God in his heart, has proclaimed the unsearchable riches of Christ to his native brethren.

For doing that which Dr. Duff rightly says saved the Punjab in the days of the mutiny, his nephew William Drysdale has been dismissed by the Indian Government!

Mr. Drysdale has a wife and a family of small children depending upon him. An earnest self-denying man, he has not lived the life of the ordinary fashionable Government officials. Living on native food, *buji*, rice and *chapatis* he has, month by month, remitted nearly the whole of his saiary to his family in America. What little balance he has had left, he has given to the Lord's work. He has saved absolutely nothing, excepting, of course, the heavy pensions becoming due to him, which the Government has now cut off. He wishes to remain in India, in order to continue, as an unpaid missionary, to preach the Gospel to the natives, towards whom his heart's love goes out. At the same time he wishes to "minister to his necessities and to them that are with him" "labouring with his own hands." We earnestly ask (*a*) the prayers of every reader of the *Guardian* for this persecuted child of God, and (*b*) that any amongst them who have the power, would use their good offices to obtain him another situation."

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT FOR DECEMBER.

The regular monthly meeting of the Board was held December 2d with thirteen members present. Assistant foreign secretary reports a letter from Dr. Johnston in regard to hospital work.

Home secretary reports from Miss Hopple in Oregon. She is now working among the Piutes, Wascos and Warm Springs Indians. Is teaching them to sew as well as reading the Bible to them. Owing to generosity of friends, the sewing machine asked for by Miss Hopple, is an assured fact. Rev. Joseph Alter has been appointed minister at Warm Springs and arrived there on November 7th. At the request of Rev. Alter, Bible Songs will be sent to this agency.

Monthly report from Miss Johnston, of Omaha, gives number of calls made and reports progress of her Sabbath School.

Freedmen's secretary reports letter from Mrs. Cloud, of Prairie Bluff. She speaks thankfully of boxes sent and says the children appreciate the clothing. Also reports a complimentary letter from Dr. McCullough in regard to prompt payment of bills due on the Little Boys' Home. A plan of arrangement of rooms was submitted, also a list of articles necessary to the completion of the furnishing of the Home. Anything useful in a household of boys will be thankfully accepted and acknowledged.

$30 received from Mr. Wm. H. Johnston, of Antrim, Ohio, for furnishing a room in Girls' Industrial Home at Chase City. According to request, the name of the donor will be placed over door of room.

Treasurer received $1123.54.

MARY W. PORTER, Secretary of W. B.
11 Simon-av., E. E. Pittsburgh.

RECEIPTS FOR NOVEMBER, 1890.

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Southern Illinois Pres., $10; Sugar Creek, 20; Loveland, 12; Morea, 12; Mt. Nebo, 10; West Bethel, 4.05; De Witt, 8.90.

Salaries.—Miss Strang, Southern Illinois Pres., $82.27; Miss Smith, Northwood, 10; Scotch Ridge, 10; Frankfort Pres., 46; Miss Corbett, Brookville Pres., 70.

Miscellaneous.—Y. P. S. C, E., Greeley, Colo., girls' school, Sialkot, $6.25; Good Will Mission Band, 1st Allegheny, Girls' School, Cairo, 5; West Bethel, Girls' School, Cairo, 1; also to Sialkot, 1.

Home.—Southern Illinois Pres., $15; Sugar Run, 15; Shiloh, Ind., 15.75; Harmony, Ill., 26; Mt. Nebo, 10; Hookstown, 29; West Bethel, 2.

Salary.—Springdale, Pa., $5.

W. S. Indians.—Troy, Detroit Presbytery, $10; Sabbath School, Hookstown, 15; Mrs. M. R. Hawkins, Edgewoodville, for sewing machine, 5.

Freedmen's.—Southern Ill., Pres., 23.11; Troy, Detroit Pres., 5; West 44th Street for Norfolk, 25; 1st Brooklyn, Norfolk, 10; Summit ave., 10; 2d Brooklyn, Norfolk, 20; West Bethel, 2.70.

Little Boys' Home, Knoxville.—Mrs. Jessie E. Craig's infant class of Welda, $2.92; Mrs. Dena M. Patterson, Jamestown, Pa., 5; Interest on deposit, 480; Mission Band, Shushan, 11.14.

Girls' Industrial Home, Chase City.—Garner, $30; Goldfield, 5.

Church Extension and Parsonage Fund.—Silver Creek, $5.20; Clinton, special, 10.

Ministerial Relief.—Troy, Detroit Pres., $5; McCartney Mission Band, 6th Allegheny, special, 10; West Bethel, 25 cents.

Orphans' Home, Allegheny.—Mrs. Dena M. Patterson, Jamestown, Pa., $5.

Undesignated.—Willamette, $1.

Thank-Offering.—L. M. and A. Soc., Sewickley, $1.

E. J. SLOAN, Treas.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 E. 8th-st Erie, Pa.]

QUES. Which is correct?

The last annual report of the Board of Foreign Missions, sent to every missionary society, gives as a resolution of the General Assembly, "All the contributions of churches, Sabbath-schools, and societies shall be made through the financial agents of presbyteries." Did not the General Assembly of 1889 change the resolution (see Minutes, page 220) so as no longer to apply to missionary societies, and recommend that these societies make all their contributions for missionary purposes through *their own* presbyterial treasurers? M.

SUGGESTION CORNER.

The Use of Printer's Ink in L. M. S. Work.

We find in almost every missionary society those who object to the outlay of money for anything but direct missionary work, and others who oppose it unless they can see immediate results, but we think good is done by preparing those who follow us for doing better work than we have done. We are told, and have learned from experience, that the people lack knowledge, and the best way to interest them in mission work and make them willing workers and liberal givers, is to inform them as to what the church is doing in the line of missions, and the vast amount there is yet to be done. We will suggest (at the risk of repeating some things which have been published in this department) how printer's ink may be employed in this work. Immediately after the close of the year—in March—prepare a circular setting forth what has been done by the society in the past year. The special and general work which is before the Women's Auxiliary Board, and what you, as a society, hope to accomplish in the coming year, inviting all the ladies to join you in this work. Have these printed and distributed in the pews of the church and have the pastor call the attention of the people to them. Again make out for six months or a year, the best missionary and literary programme you can. Have it printed and distributed in the pews and noticed from the pulpit. If your subscription list to the MISSIONARY MAGAZINE is small, send out a circular presenting the claims of the MAGAZINE, and the reason why all should have it, leaving a blank for name and address, and that the blanks be filled out and the circulars returned with the subscription (sixty cents) to the one appointed by the society as agent for the MAGAZINE. This circular may be combined with the first if it is thought best. This printing will cost some money which may not come back in dollars and cents for a long time. But the command is, "Cast thy bread up-

on the waters, for thou shalt find it after *many* days." Some of the first fruits of this work will be to show the congregation that you have a missionary society, and that it is *alive* and at *work*; that there is a great work to be done, in which many *are* working and *all* can help, and that the Lord has and is blessing the cause. E. P.

SUGGESTIONS FOR MISSIONARY SOCIETIES GATHERED HERE AND THERE.

A good means of eliciting attention and interest in mission work, is an *objection box*. Let each member of the missionary society bring all the objections that she has read or heard during the month. Answering these will perhaps win some over to the cause and will also be helpful in putting weapons into the hands of members to use when they hear objections made to the work they love. Perhaps it would be wise to have the pastor, or some one eminently qualified, answer the objections, as infinite harm might result from a failure to answer them wisely and correctly.

2d, It is advisable to have all present take part. To this end select a number of facts, not long, but fresh and bright and to the point. Call for them in quick succession—this will brighten the meeting and fasten many facts in the mind. Call them fifteen fixed facts, twenty truths, thirty thoughts, or fifty facts for thinking Christians. Every president of a missionary society should see to it that no meeting close without a direct and definite appeal is made for some depart ment of the church's work. *Never* hold a meeting for the sake of holding a meeting, but at each meeting seek to impress on those present the great need for workers, for money, and especially for prayer. In making a programme the very first thing to do is to pray over it. Go to God and plead his promise in James 1: 5, and you may be sure of an answer.

We have been much gratified by the account given by a presbyterial president of her visit to one of the feeble churches in the presbytery. An appointment was made with a few of the women whom she supposed to be interested in mission work and these gladly interested others and a few hours were most pleasantly and profitably spent in discussing means and methods, and was most encouraging and stimulating on both sides, and the president returned home assured that obstacles had been removed and good seed sown, which would result in a society in that congregation. This narative led to many reflections; the first of which was admiration for the work of our presbyterial presidents and officers —quiet, unobtrusive—often unappreciated—but never unnoticed by the Lord and productive of good results in his cause. Another was the importance of cultivating and encouraging smaller congregations, which have fewer opportunities of knowing the work; seldom or never seeing the faces of our returned missionaries and whose members feel they can do so little they may as well not do at all. A third thought was the superior advantage of a friendly visit over a letter. Face answering to face is a wonderful power better far than argument or appeal. Then again, the possibility of good results which may now seem discouraging and unpromising. There are some localities in our church where the formation of a missionary sooiety would seem impossible, but a proposal for a little meeting with the presbyterial president would be accepted with pleasure as affording an apportunity for co-operative work with other congregations in the presbytery. For places not ready for a society, the MAGAZINE might be introduced and left to bring forth fruit in giving information and awakening an interest in the work of the church. We must not despise the day of small things, nor forget the potency of the good seed. Let us sow it beside all waters.

THANKSGIVING DAY AT KNOXVILLE COLLEGE.

Judging from the many valuable barrels and boxes of clothing and bedding which have been sent to the college, we infer that many of our good people in the church are thinking of us. We feel sure these loved ones would like to know how we spent Thanksgiving day at the college among the hills in Tennessee.

A perfect Indian Summer haze covered the earth in our vicinity, and the smoky veil in part hid the glory of the king of day, adding a new charm to the face of nature. It did not seem natural to those of us who have been accustomed to Lake Erie's chilling breezes at the Thanksgiving season. It reminded us of a warm sunny day in September.

Students and all had retired the preceding night

with happy hearts, feeling that a day of rest from mental labor awaited them on the morrow. Our ever-prompt and faithful bell-ringer called us at the usual time, and every one was ready for the morning meal when summoned to the dining-room. All were looking forward with much pleasure to the treat in store the next time we assembled in the same room. After prayers the students separated, each one to perform his and her appointed duty.

At 8 a. m., a number of the students and teachers met in one of the recitation rooms, and spent a happy and profitable hour in prayer and praise.

Promptly at ten o'clock the college bell was again rung, this time announcing the hour for services in the Chapel. Rev. R. J. Love preached the sermon to a full house, and a very appreciative audience. A short time intervened between the close of services and the dinner hour. Those who were free from any duties amused themselves in various ways in the beautiful campus. When the welcome tones of the dinner bell announced that the Thanksgiving repast was ready, all were willing to obey the summons.

There are eleven long tables in our dining-room, and on these were arranged an abundant supply of the good things of this life. Miss Wallace and Miss McCahon have a large family under their care, but they are always ready for the occasion, and this was no exception. The dinner was a success in every respect.

After full justice had been done to the eatables, the company separated; some to clear the tables and put the dining-room in order, others to amuse themselves as they wished. At 2:30 p. m. the teachers and students assembled in the college parlors. Miss Telford was the presiding genius, and all were charmed with the musical treat which had been prepared. The entertainment opened with music by the college orchestra, followed by an anthem ably rendered by the choir. We were then led in prayer by the president of the college. Solos, duets, quartettes, interspersed with instrumental pieces, followed each other in quick succession, and all were sorry when our worthy music teacher announced "This is the last piece."

The remaining hours of the afternoon were spent in social enjoyment. At 6:30 a call came once more from the dining-room, and all joined in a two by two march for that apartment. The tables were discarded and each gentleman found seats for himself and lady in whatever part of the room best suited his taste.

Few knew what was in store for the company, but Miss Wallace and Miss McCahon had made ample provision for all. Cake, doughnuts and apples were served in abundance. After a beautiful song by the first normal class, we repaired to the parlors and spent a delightful evening in social conversation. During the evening a number of the students favored the company with some fine music, both vocal and instrumental. At 9:15 the first retiring bell was rung, and the merry company separated, every one feeling that the day had been a very pleasant one.

We trust all the good people of our land had as happy a Thanksgiving season.

MRS. R. J. LOVE.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Singing, Ps. 37, 7.
Scripture lesson, James 5: 7-11; Rev. 2: 2, 3.
Prayer.

BIBLE READING—"Patience a Chief Requisite in Missionary Work," by Mrs. J. O. Means.

The Christian worker, whether at home or abroad, finds a patient continuance in well-doing absolutely necessary. No flash of enthusiasm or sudden burst of impulsive effort suffices to arouse a sleeping church or to save a sinful world. It is an easy thing, for instance, to set out in a glow of love and zeal to win all Christian women around us to take part in our missionary endeavor. But we "have need of patience" when the effort fails, and only the same select few gather at our eager call. It is easy also in private prayer to exult in a full assurance that the kingdoms of this world shall become the kingdoms of our Lord. But when we come down from the mount of vission, and obstacles multiply, and progress is slow, and the blessing tarries, we want to be strengthened with all might according to his glorious power *unto all patience*. (Col. i: 2.)

It was after Abraham had patiently endured, that he obtained the promise. Dr. Moffat, after his long missionary experience, and from the height of his ninety years, was bidding Godspeed to a young missionary just going forth, and he reiterated this one charge: "Have patience, have patience, have patience" St. Paul named patience first among the signs of his apostleship. The "signs and wonders and mighty deeds" which attest to his character as a true ambassador of Christ, took the second place. (see 2 Cor. xii: 12). He could say to Timothy, thou hast known my patience. (2 Tim. iii: 10).

And when Paul gloried in the churches of God over some of his converts in foreign lands, it was first for their patience and then for their faith. (2 Thess. 1: 4).

We can do nothing better than to follow those early disciples as they followed Christ, in his divine endurance of the contradiction of sinners against himself. We are to be their companions not only in tribulation, but in the kingdom and patience of Jesus Christ. (Rev. 1: 9). Let *us* run with patience the race set before us. (Heb. 12: 1). Let patience have her perfect work. (James 1: 4). In all things approving ourselves as the ministers of God in much patience. (2 Cor. 6: 4). See also, (James 5: 7, 8, 10, 11).

Great rewards are promised to this virtue, so humble yet so high. It is the patient soul that is acceptable to God; he knows its temptations, gives it support in affliction, faith amid discouragement, and final victory. (Rom. 5: 3, 4, 5; 2 Peter 1: 5-8; 1 Peter 2: 20 Rev. 2: 2-3; Rev. 3: 10).

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the father of our Lord Jesus Christ." (Rom. 15: 5, 6).—*Life and Light.*

Singing Ps. 62, 5.

Subject for prayer—That we may grow this year in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and that we may be more active and useful in extending a knowledge of his name.

Report of secretary; unfinished business; new business.

Singing Ps. 126, 3,4.

Adjournment. COMMITTEE.

The Women's Missionary Society of Monongahela Presbytery held its semi-annual meeting in the Ingram church, Thursday, Oct. 9, 1890. One and all congratulate the good people of Ingram on having such a pleasant place in which to worship. The church was beautifully decorated with flowers and plants. A new feature of this meeting was the "lunch basket" plan. A resolution was passed, some time ago, that hereafter each lady should take her own lunch, but each congregation hesitated about trying this new plan. The invitation to Ingram was accepted on condition that they allow us to take our own

lunch, while they (the ladies of the church) would provide tea and coffee. This they did, and it proved so successful that it was unanimously decided we should always take our own lunch. The day was beautiful, the programme a good one, and altogether the meeting was a most enjoyable one for all. Mrs. Sands presided.

The morning session was opened with devotional exercises conducted by Mrs. J. M. Wallace. The reading of the previous meeting by the secretary and the treasurer's report were both adopted. Miss Gilfillan's report of the Orphans' Home followed. There are fifty-one children in the Home at the present time. Three indenture papers have been signed during the past month. Large donations were received on donation day, but now comes a plea for fruit for the winter. Fruit will be a luxury this winter, even in our own homes, but let us not forget the orphans. People living in the suburbs this summer were so kind to take the children to their own homes for a vacation that for two weeks the Home was closed and the women who take such good care of the little ones through the long winter had an opportunity to rest. We now listened to an eloquent address from Dr. Watson, who is just returning to Egypt. He compared Egypt with America, and the Egypt of to-day with the Egypt as a Christian nation of a few hundred years ago. In speaking of the qualifications of missionaries, he said that above all things they must first have common sense. They must have a thorough understanding of the Bible, and they ought to be singers. He told of how very difficult the Arabic language is to comprehend, it taking years before one is able to speak fluently in that tongue. Miss A. A. Brown has been in his family, and he speaks highly of her as a Christian woman. She is making rapid progress in the language and has good common sense. Mrs. Watson expressed her great pleasure at being able to be at the meeting.

Mrs. M. M. Patterson presented a plea for the MAGAZINE. After joining in a psalm of praise, Dr. Watson pronounced the benediction, and we adjourned for lunch.

The afternoon session was opened with devotional exercises conducted by Mrs. W. W. Grier. The history of McDonold mission band was read by Miss Mary Pooler, and Miss Maggie Smith, of the same band, recited "Coral Builders." The conference "How far is the growth of the church the result of home influence and teaching," was opened by Mrs. J. M. Ross, and was unusually good. Mrs. W. J. Reid also spoke on the same subject. A beautiful poem, "The Power of Prayer" was written and read by Mrs. Mason, of Hebron church. We expected to have the three secretaries of the Women's Board with us, but Mrs. H. C. Campbell and Dr. C. Jane Vincent were unavoidably absent. In the absence of Dr. Vincent, Mrs. W. J. Reid read a report which she had sent of the work among freedmen. Mrs. Reid reported on foreign work, and asked if there was not one young lady in Monongahela Presbytery who was willing to devote herself to work in the foreign field. Miss Brown had a short report of the home mission work. 112 delegates answered to the roll. And now the delegates to the Women's General Missionary Society, which met in Washington, Iowa, offered their reports: Foreign Missions, Miss Lizzie McKee; Freedmen's Missions, Miss Jennie Campbell; Special Work, Miss Bertha Wallace. Mrs. W. D. Irons, being absent on account of sickness, was unable to report on home missions.

The delegates to the next general meeting were elected from the Y. L. S. of the 7th church, Y. L. S. of 6th church, W. M. S. of 9th church, W. M. S. of Mt. Washington, W. M. S. of Homestead, W. M. S. of Hebron, Charity Union of Jefferson, and Y. L. S. of Mansfield. The following resolutions were unanimously adopted.

1st, That we express our gratitude to our Heavenly Father for whatever degree of success has attended our work during the past months and for the manifestation of his love and favorable guidance in our efforts.

2nd, That we rejoice in the evidence of God's favor resting upon the mission work as carried on by our church.

3rd, That in view of the fact of the need of funds for the support of the work, already undertaken by the Boards of the church, and for new work which ought to be begun, we pledge ourselves to do our part in the raising of the same.

4th, That as a society we protest against the proposed desecration of the Lord's day by working on the buildings of or keeping open the Columbian Fair on the Sabbath day.

5th, That we dedicate ourselves anew as a society, by the aid of the Holy Spirit, more thoroughly to the work of our Lord Jesus, and to the interest of his kingdom in the world.

6th, That we tender our sincere thanks to Dr. Watson for the good and instructive address given us this morning.

7th, That our thanks are due to the ladies of Ingram for the kindness they have shown us in making everything pleasant and comfortable for our meeting, and to the ushers, the Misses Ella Boyle, Essie Cairns and Mary S. Frew, for their kind services.

The meeting closed, by all repeating the Lord's prayer, to meet in the Ninth church on the third Thursday of April.

MARGARET J. MITCHELL.

The Women's Presbyterial Association of College Springs Presbytery convened at Red Oak, Iowa, Tuesday, October 14th, at 2 o'clock P. M.

The President, Mrs. Anna Pattison, opened the convention with devotional exercises. Prayers were offered for the Spirit's guidance during the sessions of the convention. Reports showed an interest throughout the societies in mission work and something accomplished for the Master.

Mrs. J. D. McLean, one of the delegates to the W. G. M. S. at Washington, gave an interesting report of that meeting. After spending an hour socially, the convention adjourned until 7 P. M.

A profitable half hour was spent in devotional exercises led by Mrs. Black. Miss Edna Henry gave an entertaining and appropriate recitation. Under the direction of Mrs. Rev. Wiley, the Children's Band of Red Oak highly entertained the audience for a short time. Mrs. Dr. Brown, of Lenox, read an interesting paper upon "Need of personal contact between Christians and non-church goers." The audience was highly entertained with a recitation by Miss Lizzie W. Johnston, "Why our missionary society did not disband." Mrs. Rev. T. J. Kennedy gave a full review of the work of the past year in our different mission fields. Mrs. Moore, of Coin, read the opening paper upon "Contrary winds, or obstacles to be overcome," and was followed by thoughts from others. The following officers were then elected: President, Mrs. Rev. T. J. Kennedy, College Springs, Iowa; First Vice-President, Mrs. Brown, Lenox, Iowa; Second Vice President, Mrs. Rev. D. C. Wilson, Tarkio, Mo.; Recording Secretary, Mrs. C. E. Hanna, Tarkio, Mo.; Corresponding Secretary, Miss Sadie Finley, College Springs, Iowa; Treasurer, Mrs. J. D. McLean, Red Oak, Iowa.

Wednesday, 2 P. M. After devotional exercises, two excellent papers were read, one by Miss Clara Hanna, upon "Silent Influences," the other by Miss Bessie Anderson upon "Sunlight and shadows of Christian work." A number participated in a conference upon "Need of personal contact between Christians and non-church goers." Creston was chosen as the place of holding the next annu-

al meeting. Mrs. Dr. George, of College Springs, was elected delegate to the next W. G. M. S. On Wednesday evening the annual address was delivered by Rev. W. C. Williamson, of Keokuk, Ia., upon "Incentives to missionary effort." This was followed by a consecration meeting conducted by Mrs. Rev. W. P. McNary. The following resolutions were adopted:

Resolved, 1st, That in view of the fact that woman's work has been blessed and honored as never before, we, as a convention, recognize in this the fulfillment of God's promises, and are encouraged to sow beside all waters, believing that when the Lord of the harvest shall come our work shall not have been in vain.

2nd, That the thanks of the convention are due to the officers for the efficient discharge of their respective duties. Furthermore, That we deeply regret the removal to another field of labor our faithful secretary, Miss Lizzie W. Johnston, who has been associated with us since the organization of our presbyterial society.

3d, That we lament the loss to the working force in the foreign field in the death of Mrs. Morrison and Mrs. Nichol and bow in humble submission to our Heavenly Father's decree, for we are persuaded that these light afflictions work out a far more exceeding and eternal weight of glory.

4th, That this convention express appreciation of the kind hospitality of the good people of Red Oak congregation and the untiring efforts of the Ladies' Missionary Society in making this convention a success and in making our stay in their beautiful little city pleasant. SECRETARY.

The Women's Missionary Society of Frankfort Presbytery met at Mt Pleasant September 2d, 1890. Devotional exercises were conducted by the president. Roll call and reading of the minutes of previous meeting followed. Miss Emma Hall, of Mt. Pleasant, extended greeting to the society. Miss Maggie Taggart, of Service, responded. The courtesies of the society were extended to Mrs. Rev. Hunten, of the Presbyterian church. Mrs. Alex. Ewing gave an interesting talk on "The Importance of Home Mission Work." This was followed by a discussion. Mrs. Torrence then read a paper on "Christian Giving." Selections on this subject were read by members of Mt. Pleasant society. A paper on "Missionary Societies" was read by Miss Mary Leiper. A recitation was given by Miss Aggie McHenry. Owing to absence of performers and the neglect of some societies to appoint any, the programme was not carried out. Mrs. McKirahan, our delegate to the Women's General Missionary Society, gave an account of her trip and of the convention. The election of officers resulted as follows: President, Mrs. Dickson; Vice Presidents, Mrs. McKirahan and Mrs. Golden; Cor. Sec., Mrs. Aggie Shillito; Rec. Sec., Miss Vin Camp; Treas., Miss Martha Smith, McCleary, Pa. On motion, society agreed to pay $105 toward the support of Miss Smith. The delegates elected to the next Women's General Missionary Society were Mrs. Rev. Moore, principal; Mrs. Rev. Golden, alternate.

EVENING SESSION. Service was chosen as the place of next meeting. Rev. Jos. McKee gave an interesting account of missionary work in India. The minutes were read and adopted. The thanks of the society were tendered to Rev. McKee for his address, the people of Mt. Pleasant for their entertainment and to all who had materially aided in making this meeting a success.

Delegates from the missionary societies of the different congregations of Iowa Northwestern Presbytery met at Ireton, October 22d, 1890, for the purpose of completing the organization of a presbyterial missionary society, which was begun last April at Rock Valley. The regular business was transacted Wednesday morning. Delegates were present from Rock Valley, Boyden, Quimby, and Ireton. The officers are as follows: President, Mrs. Gi christ, Ireton; Vice President, Mrs. Brown, Ireton; Secretary, Nettie Fee, Quimby; Treasurer, Mrs. McCracken, Rock Valley. A programme was carried out Wednesday evening. Presbytery being in session at the same place, met with the ladies in the evening. Papers were read by the following persons: Bible-reading and song service, "The World for Christ," conducted by Miss McCollum, Ireton; "The Missionary Society and The Closer Walk with God." by Mrs. Berry, Boyden; Children's Work and Meetings," by Mrs. McCracken, Rock Valley; "Personal Responsibility," Nettie Fee, Quimby; "Make the Influence of the Home felt for Christ," Rev. Maughlin, Onnawa; "The Missionary Society and the Work of the Congregation." Mrs. Dunlap, Boyden; United Presbyterian Women's Work in the Great Missionary Campaign," Mrs. Brown, Ireton; "Earnestness in Missionary Work," Rev. McCracken, Rock Valley. The meeting was interesting and profitab e. Thanks are due to the gentlemen, who consented to take part in the exercises; also to the ladies of Ireton who so kindly entertained us. Society adjourned to meet some time in April. Notice will be given of the time and place. NETTIE FEE, Sec.

The semi-annual meeting of the Women's Missionary Society of New York Presbytery was held in the First church, New York, Rev. T. W. Anderson, pastor, on October 17. The church was beautifully decorated with foliage plants and everywhere was the sweet scent of the rose. Mrs. Warwick, president of the association, opened the afternoon session with devotional exercises. All of the local societies were represented but one; and we are happy to report one new organization, that of Washington Heights. Mrs. Collins, delegate to the Women's General Missionary Convention, gave us a most encouraging report of that meeting. It again reminded us of what woman is doing and how God is blessing her efforts. The poem, "St. Angeline," read so beautifully by Miss Despard, taught us two lessons: to help in the foreign field, and not to neglect the work that lies at our own door. The afternoon session closed with the question-box, and after singing we repaired to the basement where we enjoyed the royal hospitality of the good people of the First church.

After a feast, gastronomical and social, we returned to the auditorium for our evening session. The president read very impressively from the 10th chapter of Romans. Rev. H. H. Wallace, of the 44th street church, followed with prayer. This was a farewell meeting to our five missionaries just leaving for the foreign field. Dr. Watson gave us a very interesting address on the work in Egypt—the degradation and oppression of women. He was followed by Dr. McKee, who made us better acquainted with our India sisters, in whom we will now be more deeply interested. Our beloved friend, Dr. Dales, secretary of the Foreign Board, was present with us, and struck the tender chords of our hearts by his earnest appeal in behalf of this work that is so near to his own heart. After a stirring address by Elder Neely, of the First church, our meeting was brought to a close.

The following resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father in his infinite love to remove from their labors here two of our young missionaries, who had already made their value felt, namely: Mrs. G. W. Morrison, of India, and Mrs. W. M. Nichol, of Egypt,

Resolved, That we as a Presbyterial society, extend our deepest sympathy to the bereaved husband and children, and to the missionaries so

early deprived of these efficient helpers.

WHEREAS, Under similar circumstances has occured the death of Mrs. J. S. Crawford, lately entered upon mission work in Syria, under the direction of the Irish Presbyterian church,

Resolved, That we also extend our sympathy to the bereaved husband and missionaries.

WHEREAS, Many of our missionary workers in Egypt and India have been suffering from ill health and obliged to abandon work for a time,

Resolved, We express our gratitude for their restoration to health, and return to their respective stations.

Resolved, That we extend our thanks to the departing missionaries for their presence and inspiriting words given us this evening. We bid them God-speed on their voyage and follow them with our prayers for them and their work.

Resolved, That the thanks of the society be given to the ladies of the First church for their hospitality.

LILLIAN H. SHAW, Sec.

The Women's Missionary Society of Cleveland Presbytery met on Monday, October 13th, at Cleveland, in the First United Presbyterian church, on Erie street. The local societies, six in number, were all represented. Three of the congregations are as yet unorganized, and one society does not belong to the Presbyterial. The excellent programme was rendered in full, with valuable additions. After the "thank-offering" discussion, Miss Sarah Dennison, of Norfolk Mission College, gave a very interesting account of her work there. Verily, she is one who is willing to "spend and be spent for the Master's service." Following the evening devotional exercises, the president delivered an address, having as her theme, "Christian Work." This address, and the papers immediately following, were of exceptional merit.

Cleveland Presbytery, which was also in session in another portion of the church, adjourned, and favored the evening session of Presbyterial with their presence, also participating in the conference.

The report of Mrs. J. T. Logue, of Cleveland, the delegate to the G. W. M. S., was very interesting and was delivered in a highly pleasing manner. To the call for pledges for the carrying on of the work for the coming year, responses were made amounting to $105. The following officers were elected: President, Miss Mary Cowden, of Struthers; Vice President, Mrs. Rev. S. R. Frazier, 1st Youngstown; Secretary, Miss Maria I. Ritchie, Stowe; Treasurer, Mrs. J. T. Logue, 1st Cleveland. Mrs. J. A. Smith, of Struthers, and Mrs. Rev. D. R. Miller, of East Palestine, were elected delegates to the W. G. M. S. to meet at Allegheny, with power to appoint their own alternates. The Society accepted an invitation from Mrs. Rev. Moore to meet next September at New Lisbon. Mrs. D. M. Stewart, chairman of committee on resolutions, submitted the following:

Resolved, That we hereby express our gratification for the prosperous condition of the various local societies comprising the presbyterial society. The reports show meetings regularly held, and the contributions are such as to stimulate and encourage the workers.

Resolved, That we desire to place on record our high appreciation of the work done by Miss Dennison and for her stimulating address this afternoon; and we urge upon the different societies the necessity of acting upon the suggestion which she made in regard to boxes of clothing, paper, &c.

Resolved, That we desire further to return our thanks to the kind friends of the Ladies' Missionary Society of the First Church, Cleveland, for the cordial reception and hospitable entertainment of the delegates to this Presbyterial convention.

RESOLUTIONS OF REGRET.

The Women's Missionary Society of the Mansfield United Presbyterian congregation at their meeting December 3d, 1890, passed the following resolution of regret:

WHEREAS, In the order of events and by the direction of an allwise providence, Mrs. W. H. Vincent, president of our society, has been removed from us,

Resolved, That we deeply regret her loss to our society. That we tender her our sincerest thanks for her words of love and encouragement, and for the great work accomplished in our society while with us. That we will follow her with our prayers and best wishes, hoping she may prove a blessing in her new field of labor.

MRS. J. E. PAYNE,
MISS MAGGIE FINNEY,
MISS ELLA CLARK, } Com.

Action of the Presbyterial Women's Missionary Society of the United Presbyterian congregation of Scroggsfield, Ohio, on the death of Mrs. Isabel G. McLaughlin:

Inasmuch as God in his wise providence saw fit on September 8th, 1890, to remove from us our beloved sister,

Resolved, 1st, That we recognize in this bereavement a call to renewed earnestness in God's service.

2d, That it is no meaningless testimony we bear, when we say that this society has lost one of its most devoted, cheerful, liberal members. And the providence which touches us so deeply is felt no less throughout the congregation and community.

3. That we hold in loving remembrance her noble Christian qualities.

4th, That we extend our heartfelt sympathy to her sorrowing husband and commend him to the Saviour's prayer, John 17: 24.

MRS. J. D. GEORGE,
MRS. C. C. ADAMS,
MISS JULIA MCALLISTER.

Resolutions by the Ladies' Missionary Society of Puckety United Presbyterian church on the death of Miss Mattie J. Stewart:

WHEREAS, It has pleased God in his all-wise providence to call from the transitory scenes of time, to the realities of eternity our friend and coworker, Miss Mattie J. Stewart:

Resolved, That in her death we deeply feel our loss, yet we would bow in humble submission to his will, knowing that he doeth all things well.

2d. That we place on record, our appreciation of the faithful manner in which she performed her every duty, and testify to her Christian character and devotion to her Saviour. We offer our sympathy to her aged mother and bereaved friends, and commend them to the loving Saviour, who cares for the sorrowing.

Mattie has gone, to dwell with the angels above,
'Twas hard to part with one we so dearly loved;
Her work on earth was done, God called her home,
But oh! how sad our hearts since our faithful friend has gone.

MISS OLLIE LOGAN, Sec.

The Women's Missionary Society of Mission Creek, Neb., would offer the following tribute to the memory of Mrs. Patterson:

1st, It has pleased God in his wise ways of doing to remove another of our members and coworkers. We know he doeth all things well.

2d, May we who are left heed the warning and strive to imitate her godly example to not grow weary in working for the Master.

3d, We extend to the bereaved husband and family our heartfelt sympathy and commend them to the great comforter who has been our support in time of affliction, that he may enable them to say, "Thy will be done."

MRS. SPEER,
MISS LIZZIE MORRISON,
MRS. NASH, } Com.

DRUID PRIESTESSES.